



THE
True Peace-Maker:
Laid forth in a
Sermon before his
Maiefty at Theobalds.
September 19,
1624.

By Ios. HALL Deane
of Worcester.

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THE
TRUE PEACE-
MAKER.

ESAY 32. 17.

Opus Iustitiæ pax.

*The worke of Iustice (or righteous-
nesse) shall be peace.*

MY Text (you heare) is
of Iustice and peace,
two royall graces; and
such as flow from so-
ueraigne Maiesty: There is a dou-

ble Iustice, Diuine and humane ;
there is a double peace, outward
in the state, inward in the soule :
Accordingly, there is a double
sense of my Text ; a spirituall, a
ciuill sense : The spirituall concern-
ing Theologicall Iustice, and
inward peace ; The ciuill concern-
ing humane Iustice and outward
peace. The spirituall thus ; The
Messias shall cause the fruit of his
perfect iustice to be our inward
peace with God, and our selues.
The ciuill thus ; The Magistrate
shall cause the worke of ciuill Iu-
stice in his administration, to be
our outward peace with one ano-
ther : In both, or either (as *Mus-
culus* well) there is an allusion in
the Hebrew word to a field ; the
soile is the heart or the State, the
seed

seed is Iustice, the fruit peace: That which was waste ground is now a Carmell, a fruitfull field; and the fruit of this field of Iustice is peace.

As there is good reason, we will beginne with the spirituall *Iustice* and *Peace*.

The great King of Heauen will disforest that peece of the world, which he calls his Church, and put it to tillage; it shall bee sowne with righteousnesse, and shal yeeld a sweet crop of peace: in this only, not in the barren heaths of the prophane world shall true peace grow.

At first, God and man were good friends: How should there be other than good termes betwixt Heauen and Paradise? God made man iust; and iust man (whiles he was so) could not chuse but loue

God the
auenger.
The sonnes
of wrath.

the iust God that made him; sinne
set them at odds; in one act and
instant did man leese both his iu-
stice and peace; now the world is
changed; now the stile of God is
Forerunner, God the auenger, *Ier.*
51. 56. and the stile of men, *Filij*
ira; sonnes of wrath, *Ephes. 2. 3.*
There is no possible peace to bee
made betwixt God and man, but
by the perfect Iustice of him that
was both God and man: I would
there were a peace in the Church
about this Iustice; It is pitie and
shame there is not; but there must
be heresies: As there are two parts
of Diuinity, the Law and the Gos-
pell; so each of these haue their
Iustice; there is a iustice of the
Law, and an Euangelicall Iustice.
The Iustice of the Law when a
meere

meere morall man is iustified (out
 of his owne powers) by the works
 of the Law; very Papists will giue
 so much way to *S. Paul*, so much
 affront to *Pelagius*, as to renounce
 this; freely anathematizing that
 man who by the strength of hu-
 mane nature, or the doctrine of the
 Law, shall challenge iustification;
 Vnlesse perhaps some *Andradium* 11
 haue priuilege to teach, that this 11
Etbica Iustitia, was enough to iusti-
 fie and saue the old Philosophers.

Morall
 righteous-
 nesse.

The Evangelicall Iustice is not
 without the interuention of a Sa-
 uoury To which claime is laid in
 two kinde, either as imputatiue,
 or as inherent; The inherent
 wrought in vs: the imputed
 wrought for vs. How easie were
 it to lead you through a thicket of

Lev. M.
Quart. 1644
.. 11

distinctions into a large field of
controversie, concerning the na-
ture, meanes, manner of our Iusti-
fication? No head in all Divinity
yields either more, or more im-
portant Problems; In so much as
Cardinall De Monte, Vice-Presi-
dent for the time of the Councell
of Trent, in an Oration made by
him in the eleventh session, profes-
ses, that when they meant to dis-
patch their Decree concerning Iu-
stification in fiftene daies, it cost
them seven months to finish,
without one daies intermission;
and when all is done, they haue
left the world, which was before
(as *Pighius* ingenuously) intrica-
ted by the thorny questions of
Schoolmen, rather more vnsatis-
fied & perplexed than they found
it.

it. It is the maine care of our liues,
and deaths, what shall giue vs peace
and acceptation before the dread-
full Tribunall of God: What, but
righteousnesse? What righteous-
nesse, or whose? Ours, or Christs?
Ours, in the inherent graces
wrought in vs; in the holy workes
wrought by vs; or Christs, in his
most perfect obedience, and me-
ritorious satisfaction wrought for
vs, applied to vs. The Triden-
tine satisfaction is for the former;
wee are for the latter; God is as
direct on our side as his Word
can make him; Euery where
blazoning the defects of our
owne righteousness, the imper-
fections of our best Graces, the
deadly nature of our least sinnes;
the radicall sinfulnessse of our ha-
bituall

bituall concupiscence, the pollution
 of our best workes : Every
 where extolling the perfect obedi-
 ence of our Redeemer, the gracious
 application of that obedience, the
 sweet comfort of that application,
 the assurance and vnfailablenesse
 of that comfort : and lastly, our
 happy rest in that assurance. I in-
 stance not ; open the Booke, see
 where your eies can looke beside
 these. *Sauu aperta* (saith their *Cas-
 sander*) The Scripture is cleare
 ours ; So is all antiquity, if they be-
 lieue that learned Arbitr ; So are
 their more ingenuous Doctors of
 the last age ; So would they all be,
 if they had grace to know God,
 themselves, grace, sinne, heauen,
 hell ; God perfectly iust, them-
 selves miserably weak, Grace sen-
 sibly

sibly imperfect, sinne vnmeasurably sintull; Lastly, if they knew that heauen is for none but the pure, that hell is for the presumptuous. O Sauour, no man is iust through thee, but he that is sanctified by thee, What is our inherent justice, but sanctity? That we aspire towards, we attaine not to; Woe were vs if we were not more iust in thee, than sanctified in our selues; we are sanctified, in part, according to the weaknesse of our receit; we are iustified thorowly, according to the perfection of thine acceptance; were we fully sanctified here, we should be more than men; were we not thorowly iustified, wee should be no more than sinners before thee; whiles we stand before thee as sinners, we
can

can haue no peace; Let others trust in the Charets and Horses of their owne strength, we will remember the Name of the Lord our God; *The worke of thy Iustice shall be our peace.*

Peace is a sweet word; Euery
 " body would be glad of it; especially Peace at the last, as the *Psalmist* speaks: How haue the p^olitickly religious held out twigs for the drowning soule to catch at?
 " Due satisfactions, vndue supere-
 rogations, patronages of Saints, bargaines of Indulgences, woollward pilgrimages, and at last (after whips and haire-clothes) leaue the dying soule to a feare of Hell, doubt of Heauen, assurance of Purgatory flames; How truly may it now say to these Doctors,

as

as *Iob* to his friends, *Miserable comforters are yee all* ; Harken, O yee deare Christians, to a better voice that sounds from heauen ; *Come to me all yee that labour, and are heauy laden, and I will giue you rest.*

Mat. 11. 28.

Is there any of you whose vnquiet breast boiles continually with the conscience of any foule sinne? whose heart is daily tyr'd vpon by the vultur of his secret guiltinesse? whose bosome is gnawed before-hand with that hellish Worme, which can no more giue ouer than die? It boots not to aske thee if thou wouldst haue peace. Peace? Rather than life ; *Oh wherewithall shall I come before the Lord, and bow my selfe before the most high God? Shall I come before*

Micah. 6.

before him with burnt offerings? Will the Lord be pleased with thousands of Rammes, or with tennethousand Riuers of Oyle? Shall I giue my first borne for my transgression, the fruit of my body for the sinne of my soule? Heare, O thou distracted heart; what talkest thou of giuing to the owner? The world is his; thou art not thine owne; Yea, were these things thine, and not his, yet know, it is not giuing, but taking that must procurethy peace: An infinite Iustice is offended; an infinite Iustice hath satisfied, an infinite mercy hath applied it; Take thou hold by the hand of faith on that infinite mercy, and justice of thy Sauiour; The worke of his Iustice shall be thy peace.

Fly

Fly about whither thou wilt, O
thou weary Dove, thorow all the
wide Regions of the heauen, and
waters, thou shalt no where finde
rest for the soles of thy feet, but in 71
this Arke of Christs perfect righ- 71
teousnesse : In vaine shalt thou
seeke it in schooles of morality, in
learned Libraries, in spacious fields
and forrests, in pleasant gardens,
in sullen retirednesse, in witty con-
uersation, in wanton Theaters,
in drunken cellers, in tables of
gluttony, in beds of lust, chests of
Mammon, whiffes and draughts of 11
intoxication, songs of ribaldry,
sports of recreation ; No, no, the
more thou seekest it in most of 11
these, the further it flies from thee,
the further thou art from finding
it ; and if these things may giue
some

E/sony

- 11 some poore truce to thy thoughts,
 11 it shall soone end in a more dire-
 full warre. *There is no peace, saith*
my God, to the wicked: Stray whi-
 ther thou wilt; O thou wounded
 heart, thorow the Lawnds and
 Wood's; alas, the shaft sticks still
 in thee, or if that bee shaken out,
 the head; None but the soueraigne
 11 Dittany of thy Sauours righteous-
 11 nesse can driue it out; and till it
 be out, thou canst haue no peace.
 In plaine termes; wouldst thou
 haue peace? None but Christ can
 giue it thee; He will giue it to none
 but the penitent, none but the
 faithfull; Oh spend thy selfe into
 the sighes and teares of true repen-
 tance; and then raise thy humbled
 soule to a liuely confidence in
 thine all-sufficient Redeemer; Set
 thy

nesse our euerlasting peace.

Thus much of our spirituall Iustice, and Peace. The Ciuill fol-
lowes : I know these two are
wide termes ; Iustice comprises
all vertue, as Peace all blessings ;
For that is iust in all kinds, which
hath a meet adequation to the rule ;
All vertue therefore conforming
vs to the law of God, which is the
rule of perfection, challengeth
iustly to it selfe a stile of iustice.

Narrower bounds will serue our
turne : We speake of Iustice first as
a single vertue. Habits are distin-
guished by their acts ; acts by their
object. The object of all morall
|| vertue is good, as of all intellectu-
|| ally, is True. The object of this ver-
tue of Iustice is the good of men in
relation to each other ; Other ver-
|| tues order a man in regard to him-
selfe,

selfe; Iustice, in regard to another. ||
 This good being either common,
 or priuate; common of all, priuate
 of some; the acts and vertue of Iu-
 stice must bee sutable; Either, as
 man stands in an habitude to the
 whole body; or as he stands to
 speciall limbs of the body: The
 former of these is that which
 Philosophers and Casuists call a le-
 gall and vniuersall Iustice. The lat-
 ter is that particular Iustice, which
 we vse to distinguish by *Distributi-*
on, and *Commutation*; the one con-
 sisting in matter of Commerce, the
 other in Reward, or Punishment;
 both of them according to a meet,
 though different, equality: An
 Arithmetick equality in *Com-* ||
mutation; a Geometrick in *di-* ||
stribution; the former regarding
 the value, or worth of the thing;

the latter, regarding the proportionable difference of the person.

- 11 The worke of all these three Iustices, is Peace.

First, the legall Iustice is the apparent mother and nurse of publique Peace: When Gouernors and subjects are carefull to giue each other their owne; when both conspire to command and obey for the common good; when men frame their liues to the wholsome lawes of their Soueraignes, not more out of feare than conscience; when respect to the community carries men from partiall reflections vpon themselves; As contrarily distractions, and priuate ends are the bane of any state. When the head and members vnite their thoughts and endeouours in the center of the common good: the head to deuise and
com-

command, the eies to see, the eare
to heare, the palate to taste, the
heart to moue, the bellowes of the
lungs to blow, the liuer to sanguif-
ie, the stomach to digest, the guts
to export, the hands to execute, the
tongue to talke for the good of
this naturall Common-wealth of
the body, all goes well and happi-
ly; but if any of these parts will be
gathering to themselves, and ob-
structions grow within; and mu-
tinous distempers arise in the hu-
mors, ruine is threatned to the
whole: If either the Superiors mis-
command, or the inferiors disobey,
it is an affront to Peace. I need not
tell you that good lawes are the
walls of the Citie, the sinewes of
the politicke body, the rule of our
life, the life of our state; without
which men would turne brute, yea

monstrous; the world were a Chaos, yea an hell. It is wisdom that makes lawes, it is Iustice that keeps them; Oh let this Iustice still blesse vs with a perpetuall peace; as those that doe not thinke the world made for vs, but our selues made for the world, let vs driue at an vniuersall good; let there be euer that sweet correspondence betwixt Soueraignty and subiection, that the one may be happy in the other, both in peace.

Secondly, the distributiue Iustice is not lesse fruitfull of peace; when
|| rewards of honors; & gracious re-
|| spects are suited to the well-deser-
|| uing; when malefactors smart ac-
|| cording to their crimes; This Iu-
stice hath stocks for the vagrant,
whips for harlots, brands for petty-
larzons, ropes for felons, weights
for

for the contumaciouſly ſilent
 ſtokes for blaſphemous hereticks,
 gibbets for murderers, the hurdles
 and the knife, and the pole for trai-
 tors; and vpon all theſe engines of 11
 Juſtice hangs the garland of peace. 11
 It was not for nothing that *Maxi-*
milian the firſt, paſſing by the gal- 11
 lowes, ſaluted it with *Salve Juſtitia.* 11
 Ye neuer ſee Juſtice painted with-
 out a ſword; when that ſword
 glitters with uſe, it is well with the
 publique, woe be to the Nation 11
 where it ruſts. There can bee no
 more acceptable ſacrifice than the
 bloud of the flagitious. Immediat-
 ly after *Garnets* execution, *Father*
David at *Ypre*, in a publike Sermon
 declared the miracles ſhowne
 thereat; Amongſt the reſt, that a
 ſpring of oyle brake forth ſudden- 11
 ly in the place where that Saint
 was

was married; In stead of a lie, let
 11 it be a parable; The bloud of Trai-
 11 tors shed by the sword of Iustice,
 11 is a well of oyle to fatten, and re-
 11 fresh the Common-wealth.

I know well how mercy befits
 the mouths of Gods Ministers:
 11 The soft tongue of a Diuine is no
 11 meet whetstone for the edge of
 seueritie; but withall, I dare say,
 that Iustice is a noble worke of
 mercy; neither need we wish to be
 more charitable, than the God of
 11 mercy that saies, *Thine eie shall not*
 11 *spare the murderer*; Numb. 35. 31.
The Tempter to idolatry, Deut. 10. 6.
 The very sonnes of *Leui* were ap-
 11 pointed to win an euerlasting bles-
 11 sing, by consecrating their hands
 to God in Israelitish bloud: The
 vniust fauour, and plausibilitie of
 Romish Doctors, towards capitall
 offen-

offenders, hath made their Sanctu-
 aries (euen literally) a denne of
 theecues, an harbour of villany. It
 is memorable of *Lewis of France*,
 (Itiled the Saint) that he reuersed a
 pardon wrought from him to a
 malefactor; ypon reading that verse
 in the *Psalme*, *Beati qui faciunt iu-*
stitiam in omni tempore; Blessed are
 they that doe iustice at all times. No
 maruell if one of those foure
 things which *Isabell of Spaine* was
 wone to say, she loued to see; were,
 A Thiefe vpon the ladder; Euen
 through his haker might she see
 the prospect of peace. Woe bee
 to them that either for gaing or
 private interest ingage themselves
 in the way of fauour to maliciously
 bloody hands; that, by the dam of
 their bribes labour to stop the due
 course of punitive Iustice; these,
 these

Psal. 106.3.

these are the enemies of peace;
 these staine the land with that
 11 Crimson die, that cannot be wash-
 11 ed out but by many wofull lauers
 of reuenge: Farre, farre be it from
 any of you, generous Christians,
 to endeouour either to corrupt, or
 interrupt the waies of iudgement,
 or for a priuate benefit to crosse the
 publique peace: Woe be to those
 partiall Iudges, that iustifie the
 wicked, and condemne the inno-
 11 cent; the girdle of whose equitie
 11 saggs downe on that side where
 the purse hangs: Lastly, woe to
 those vnworthy ones that raise
 themselues by fraud, bribes, symo-
 ny, sacrilege; therefore are these
 enemies to the state, because to
 peace; and therefore enemies to
 peace, because violaters of justice;
And the worke of Iustice is peace.

Thirdly

Thirdly,

Thirdly, that commutative Iustice workes peace; needs no other prooffe than that all the reall brabbles and suits amongst men, arise from either true or pretended iniustice of contracts. Let me lead you in a tearme morning to the spacious Hall of Iustice: What is the cause of all that concourse? that Hiue-like murmur? that noise at the barre, but iniurious bargaines, fraudulent conveyances, false titles, ^{deception} disappointment of trusts, wrongfull detractions of money, goods, lands, euzenages, oppressions, extortions: Could the honesty and private Iustice of men preuent these enormities, silence and solitude would dwell in that wide Palace of Iustice; neither would there bee more Pleas, than Cob-webs vnder that vast rooffe.

Euery

Eucry way therefore it is cleere
that the worke of Iustice is peace;
In so much as the Guardians of
peace are called Iusticers.

11 This for the Common-wealth;
If it please you to cast your eies
vpon her Sitter the Church, you
shall finde that the outward peace
thereof also must arise from Iu-
stice. Alas; thence is our hopeles-
nesse; Neuer may they prof-
per that loue not, that with not
peace within those sacred walls;
but what possibility of peace in the
peremptory repulses of Iustice?
What possibility of Iustice in the
long vsurped tyranny of the suc-
cessor of *Romulus*? Could we hope
to see Iustice once shine from
those seuen hills, we would make
account of peace; but, oh, the
miserable iniustice of that imperi-
ou

ous Sea; Iniuſtice of claime, iniuſtice of practice. Of claime, ouer Kings, Church, Scriptures, Conſcience: Ouer Kings; there is *S. Pauls* ſuper-exalted (*ὁ ἀρχὴν*); His vſuall title is *Orbis Dominus*; *Dominus vniuerſorum* in the mouthes & pens of his flatterers: And leſt Princes ſhould ſeeme exempted; He is *Rex Regum*, as *Paulus* 4. ſaies of himſelfe; he is *ſuper Imperatores & reges*, ſaith their *Antoninus*, *Triumphus*, *Capitranus*, and who not? How much? you know the calculation of the magnitude of the two great lights: How ouer them? As the maſter ouer the ſeruant; they are the words of their Pope *Nicholas*; The Imperiall throne is *unde niſi à nobis*, ſaith Pope *Adrian*: What ſhould I tel you of his bridle, ſtirrup, toe, cup, canopie? Let the booke

Lord of the
world.

Ouer Em-
perours and
Kings.

Whence
but from
us?

booke of holy Ceremonies lay the rest ; These things are stale, The world hath long seene & blushed.

Ouer the Church ; There is challenged a proper head-ship from whom all influences of life, sense, motion come ; as their *Boxius* ; why said I ouer ? Hee is vnder the Church : For he is the foundation of the Church saith *Bellarmino* ; Ouer as the head, vnder as the foundation ? What can Christ be more ? Thence, where are generall councells but vnder him as the streame of Iesuites ; Who but he is, *regula fidei*, as their *Andradius* : he alone hath infallibility & indefectibility, whether in *decretis fidei*, or in *preceptis morum*, as *Bellarmino*. Hee hath power to make new Creeds, and to obtrude them to the Church ; the deniall whereof was
one

In decrees
of faith or
precepts of
manners.

one of those Articles which *Leo* the tenth condemned in *Luther*.

Ouer Scriptures. There is claimed a power to authorize them for such; A power to interpret them, *sententialiter & Obligatorie*, being such; A power to dispense with them, *ex causâ*, though such.

Ouer the consciences of men; In dispensing with their oathes, in allowance of their sinnes. It is one head of their Canon Law, *A Iuramento fidelitatis absoluit*, *Decret. p. 2. Caus. 15. qu. 6.* And in euery oath is vnderstood a reseruatiō and exception of the Popes power, say his Parasites.

I am ashamed to tell, and you would blush to heare of the dispensation reported to be granted by *Sixtus 4.* to the family of the Cardinall of Saint *Lucie*; and by
Alexander

*He absolues
from the
oath of Al-
legiance.*

11 *Alexander 6. to Peter Mendoza*
Cardinall of Valentia.

And as there is horrible iniustice
 in these claimes; so is there no lesse
 in practise. Take a taste for all:
 What can be more vniust than to
 cast out of the lap of the Church
 those that oppose their nouelties,
 to condemne them to the stake, to
 hell for Heretikes. What more vn-
 iust than to falsifie the writings
 of ancient, or moderne authors
 by secret expurgations by wilfull
 mis-editions? what more vniust
 than the withholding the remedy
 11 of generall Councils, and trans-
 11 acting all the affaires of the
 11 Church by a pack't Conclauē?
 What more vniust than the sup-
 pression of the Scriptures, and mu-
 tilation of the Sacrament to the
 Laity. What more vniust than al-
 lowance

lowance of equiuocation ; than
 vpholding a faction by willing
 falshood of rumors, than plotting
 the subuersion of King and state
 by vnnaturall conspiracies ? Well
 may we call heauen and earth to
 record against the iniustice of
 these claimes, of these practises.
 What then ? Is it to hope for peace,
 notwithstanding the continuance
 of all these ? So the worke of Iniu-
 stice shall be peace : And an-vniust
 and vnsound peace must it needs
 be that arises from Iniustice ; Is it
 to hope they will abandon these
 things for Peace ? Oh that the
 Church of God might once be so
 happy : That there were but any //
 life in that possibilitie ; In the //
 meane time, let God and his holy
 Angels witnesse betwixt vs, that
 on their part the peace faileth ; we
 are

are guiltlesse : What haue we done?
 What haue wee attempted? what
 haue we innouated? Onely wee
 haue stood vpon a iust and modest
 negatiue, and haue vniustly suffe-
 red. Oh that all the innocent
 bloud wee haue shed could wash
 their hands from Iniustice, from
 enmity to Peace.

That from them wee may re-
 turne to our selues; For the pub-
 lique, wee enioy an happy Peace;
 Blessed be God for Iustice: and if
 in this common harmony of
 Peace, there be found some private
 iarrres of discord, whence is it but
 from our owne Iniustice? The
 world is of another minde; whose
 wont is to censure him that puni-
 shes the fault, not him that makes
 it; Seuerity, not guiltinesse in com-
 mon opinion, breakes the peace.

Let

Let the question bee who is the
great make-bate of the world; be-
gin with the family: Who troubles
the house? Not unruly, headstrong,
debaucht, children, that are ready
to throw the house out of the
windowes, but the austere father,
that reprocues, that corrects them,
would he winke at their disorders,
all would be quiet. Not carelesse,
sloathfull, false, lime-fingred ser-
uants, but the strict master, that ob-
serues and rates, and chastises
them; would he hold his hands,
and tongue, there would bee
peace.

Not the peeuish and turbulent
wife, who forgetting the ribbe,
vsurps vpon the head, but the re-
solute husband, that hates to loose
his authority in his loue; remem-
bring that though the ribbe bee

*The like dis-
course to
this ye shall
finde in
Conrad.
Schluffel-
burgius in
his preface
to his 13th.
booke Ca-
tal. Harer.*

neare the heart, yet the head is above the shoulders; Would he fall from the termes of his honour, there would be peace.

In the Country; not the oppressing Gentleman, that tyrannizes over his Cottagers, incroches vpon his neighbours inheritance, incloses commons, depopulates villages, scrizes his Tenants to death, but the poore soules that when they are crushed, yeeld the iuyce of teares, exhibit bills of complaint, throw open the new thornes, wmainaine the old mounds; would these men bee content to be quietly racked, and spoyled, there would be peace.

In the City; not the impure Sodomitish brothels, that sell themselves to worke wickednesse; not the abominable Pandars; not the iugling

iugling cheater, not the counter-
 feit Vagrant, but the Marshall that
 drawes these to correction; Not
 the deceitfull Merchant that so-
 phisticates his commodities, in-
 hanceth prices, sells euery inch of
 (-what he cannot warrant) Time;
 Not the vnconscionable and frau-
 dent Artisan, but the promoter
 and the Bench.

In the Common-wealth, not the
 cruell robber by sea or land, that
 lies in the way, like a spider in a
 window, for a booty, for bloude
 Not the bold night-walker that
 keepes sauage houres fit for the
 guiltie intentions of his burglaries,
 but the watch that takes him;
 Not the rank adulterer that neighs
 after his neighbours wife, and
 thirsts after only stolne waters,
 but the sworne men that present

him. Not the trayterous Coyner,
 that in euery Stamp reades his
 owne conuiction, whiles hee still
 11 renewes that face against which
 11 hee offends, but the Sheriffe that
 attaches him.

Not the vnreformable dran-
 11 kard, that makes a God of his li-
 11 quor, a beast of himselfe, and
 11 raues, and swaggers in his cups;
 but the Constable that punishes
 him; would these officers conuine
 at all these villanies, there would
 be peace.

In the Church, not the chaffe-
 ring Patron, or perjured chaplaine;
 not the seducing hereticke, or se-
 ditionous schismatike; not the scan-
 dalous Levite, nor the carelesse
 questman, nor the corrupt Offici-
 all, but the clamorous Preacher, or
 the rigorous High-Commission.

The true Peace-makers
In the world, lastly, Not the ambitious incrochers vpon others dominions, not violaters of leagues, not vsurpers of mis-gotten titles and dignities, not suborners, or abettors of conspiracies, and traitors, but the unkinde patients that will not *resipere ferrum*: I wis the great Potentates of the world might see a ready way to Peace.

Thus in family, countrie, citie, commonwealth, Church, world, the greatest part seeke a licentious peace, in a disordered lawlesse-
" nesse; condemning true iustice of
" cruelty; stripping her of the honour of peace, branding her with the censure of troublesome. Foolish men speake foolish things: Oh noble and incomparable blessing of peace, how iniuriously art thou

ascribed to vniust neglect? Oh
 diuine Vertue of Iustice, how de-
 feruedly haue the Ancients giuen
 thee wings, and sent thee vp to
 heauen in a detestation of these
 earthly indignities; whence thou
 comst not downe at all, vnlesse it
 please that essentiall and infinite
 Iustice to communicate thee to
 some choyce fauourites. It is but
 a iust word, that this Iland hath
 beene long approued the darling
 of heauen; We haue enjoyed peace,
 to the admiration, to the enuie of
 neighbourhoope. Would we con-
 tinue it? would we traduce it to
 ours? Iustice must doe it for vs.
 Both Iustice, and Peace, are from
 the Throne; Peace is the Kings
 Peace; and Iustice descends from
 Soueraignty by commission; Let
 me haue leaue to say with the
 princely

princely Prophet (a word that was
 too good for the frequent text of
 a Pope) *Diligite iustitiam qui iudicatis terram.* Still, ô God, giue
 thy iudgements to the King, and
 thy Iustice to the Kings sonne.
 And if any shall offer wrong to
 the Lords anointed in his person,
 in his seed, the worke of that iniu-
 stice shall be war; yea *Bellum Domini*, the Lords war, (2 Sam. 25. 28)
 Then let him who is both the
 Lord of Hosts, and the God of
 peace, rise vp mightily for his a-
 nointed, the true King of Peace;
 that he who hath graciously said
 all this while; *Da pacem, Domine,*
Giue peace in our time, O Lords,
 may superscribe at the last his iust
 Trophees, with, *Blessed bee the*
Lord which teacheth my hands to
warre, and my fingers to fight.

Ye

Ye haue heard of the spirituall
 Iustice and Peace; Yee haue heard
 of the Ciuill; may it please you
 to mix both of them together:
 My text alone doth it; if you doe
 but with our most accurate
 Translation, reade Righteousnesse
 for Iustice; So shall you see the
 spirituall disposition of Righte-
 ousnesse produce the ciuill effect of
 Peace, What is Righteousnesse, but
 the sincere vprightnes of the heart
 to God in all our waies: He is per-
 fect with God, that would be so;
 What need I tell you that this
 is the way to true inward peace,
 Not conscire, A cleare heart will be
 a quiet one. There is no feast to a
 good conscience; this is meat,
 musicke, welcome; It seemes har-
 der that true spirituall honesty
 should procure euen ourward
 peace:

Not to bee
 guilty of ill.

peace : Heare wise Salomon ; By
 the blessing of the upright, the city
 is exalted, Prou. 11. 11. When a
 mans waies please the Lord, bee
 maketh even his enemies to bee at
 peace with him, Prou. 16. 7. Right-
 teousnesse exalteth a nation, but sin
 is a reproach to any people, Prou. 14.
 34. It followes then as a iust co-
 rollary, That the honestest, and con-
 scionablest man is the best subiect :
 He may perhaps be plaine, perhaps
 poore, perhaps weake, but the state
 is more beholden to his integrity,
 than to the ablest purse, than
 to the strongest arme ; Where-
 as the gracelesse, and vicious per-
 son, let him be neuer so plausible
 a talker, neuer so carefull an Offi-
 cer, neuer so valiant a Leader, ne-
 uer so officious a courtier, neuer so
 deepe in subsidies, neuer so for-
 ward

An ill man,
a good sub-
iect.

ward in actions, is no other than
an enemy to the state, which hee
professes to adore. Let no Philoso-
pher tell me of, *malus vir bonus ci-
uis*; I say from better authoritie,
that a lewd man can no more be a
good subiect, than an ill subiect
can bee a good man: Heare this
then (wherefocuer ye are) ye se-
cret oppressors, ye profane scoffers,
ye foule-mouth'd swearers, yee
close adulterers, ye kind drunkards,
and who euer come within this
blacke list of wickednesse, how
can ye be loyall, whiles you lodge
traitors in your bosomes? Protest
what ye will; your sins breake the
peace, and conspire against the sa-
cred Crowne, and dignitie of your
Soueraigne; What care wee that
you draw your sword, and
vow your blood, and drinke
your

your healths to your Gouvernours;
 when in the meane while you pro-
 uoke God to anger, and set quar-
 rels betwixt your Country and
 Heaven?

That I may winde vp this clew;
 It were folly to commend to you
 the worth of peace; we know that
 the excellency of Princes is expres-
 sed by *serenity*; what good hath
 the earth which God doth not
 couch vnder the name of Peace?
 Blessed be God, and his Anointed,
 we haue long and comfortably ta-
 sted the sweetnesse of this blessing;
 the Lilies and Lions of our *Salo-*
mon haue beene iustly worded
 with *Beati pacifici*. Would we haue
 this happinesse perpetuated to vs,
 to posterity? Oh let Prince and
 people meet in the ambition to be
Gens iusta, a righteous nation, right-
 teous

teous euery way; First, let God haue
his owne; His owne daies, his
owne seruices; his feare, his loue,
his all: Let Religion leade all our
proiects, not follow them; let our
liues be led in a conscionable obe-
dience to all the lawes of our
maker: Far bee all blasphemies,
curses, and obscenities from our
tongues, all outrages and violen-
ces from our hands; all presump-
tuous and rebellious thoughts
from our hearts. Let our hearts,
hands, tongues, liues, bodies and
soules be sincerely deuoted to him.
Then, for men: let vs giue *Cesar*
his owne: Tribute, feare, subiecti-
on, loyalty, and (if hee need) our
liues; Let the nobility haue ho-
nour, obeisance, obseruation; Let
the Clergy haue their dues, and
our reuerence; Let the commons
haue

haue truth, loue, fidelity in all their transactions: Let there be *truth in iusta*, *pondera iusta*: Let there be no grinding of faces, no trampling on the poore (*Amos 5. 11.*) no swallowing of widdowes houses, no force, no fraud, no periury, no perfidiousnesse.

Leu. 19. 36.
*Iust balances,
iust weights.*

Finally, for our selues; let euery man possesse his vessell in holinesse and honour; framing himselfe to all Christian and heavenly temper, in all wisdome, sobriety, chastity, meeknesse, constancy, moderation, patience, and sweet contentation: so shall the worke of our righteousnesse bee peace of heart, peace of state; private and publike peace; Peace with our selues, peace with the world, peace with God; temporall peace here, eternall peace and glory aboue:
vnto

vnto the fruition whercof, he who
 hath ordained vs, mercifully bring
 vs for the sake of him, who is the
 Prince of Peace, Iesus Christ the
 righteous.

~~THE END OF THE FIRST PART~~

FINIS.

~~THE END OF THE SECOND PART~~

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